

THE SHEKEL

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PHILO JACOBY

OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

5150 W. Copans Road Suite 1193

Margate, Florida 33063

Tel. 305-974-2336



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The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members.

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EDWARD SCHUMAN

7230 N.E. Miami Court

Miami, FL 33138

Editor

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**PHOTOGRAPHY BY
HENRY KRAMARZ**

THE PRESIDENT'S MESSAGE

by MOE WEINSCHEL

Dear Members:



I have asked Ed Schuman, our editor to delay the SHEKEL since I wished to include the report of our attendance at the 98th Annual American Numismatic Association convention in Pittsburgh.

AINA has been attending ANA Conventions in order to keep in touch with membership around the Country. This Convention was special, since we participated with the Israel Government Coins & Medals Corp. at a table on "Mint Mile". The space was decorated with I.G.C.A.M. posters and the new Chaim Gross medals were top features. Eliezer Shiloni, Director General of I.G.C.A.M. was given a royal reception by Pittsburgh AINA members.

AINA life member, Samson Pagua arranged a Proclamation by the Allegheny Board of Commissioners and by Pittsburgh Mayor Sophie Masloff. The commissioners issued proclamations honoring Numismatics, with special kudos to Mr. Shiloni and to myself. In addition, we were given the Key to Allegheny County.

Pittsburgh is where some of Chaim Gross' best art is on permanent display at Temple Sinai, where AINA member Rabbi Aaron "Bob" Ilson presided before his retirement. There are three sculptured Menorahs, one outdoors and two on the Altar. A beautiful inwardly lighted dove is the Eternal Light over the Ark and a gallery depicting the Twelve Festivals completes the display in this very beautiful synagogue.

We can understand the high regard that is shown for this artist. On Friday, Mr. Shiloni presented a set of the new Chaim Gross "Happiness" medals, housed in a beautiful olivewood box, with an appropriately inscribed plate to the ANA museum and archives. Newly elected A.N.A. President Ken Hallenbeck accepted the set. Many dignitaries were present and all agreed that the new medals are an outstanding numismatic and artistic achievement. You will find photos of the events elsewhere in the Shekel and in the club bulletin.

It is with deep regret that we must inform you of the loss of Edna Kagan, wife of past president Arnold Kagan. She was a valiant lady, thoughtful and kind and we wish to express our deepest condolences to Arnold and the family.

See you at the September New York A.I.N.A. convention, but first won't you sign up a new member for A.I.N.A.?

Moe Weinschel

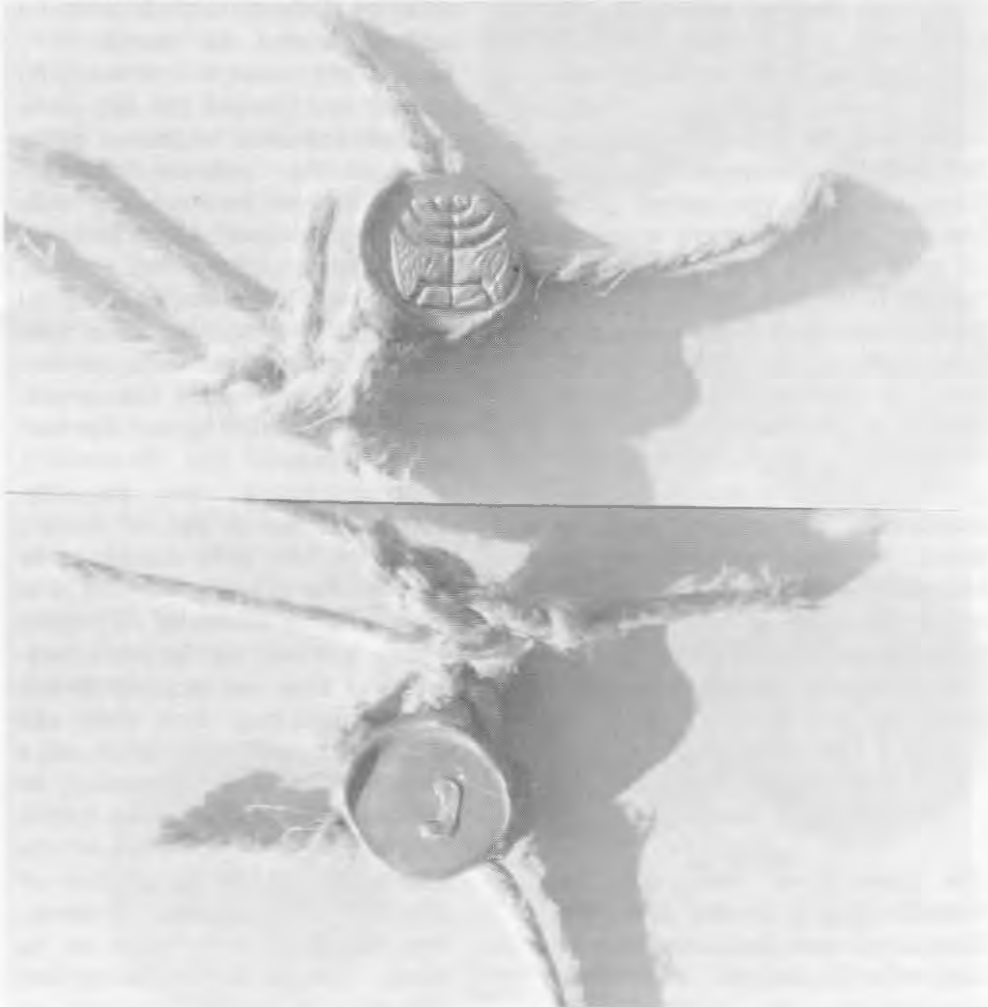
A handwritten signature in dark ink, appearing to read 'Moe', located to the right of the printed name.

Strings Attached

by Peter S. Horvitz

When I received a package containing a coin recently from the I.C.G.A.M. office in Jerusalem, I also received an unexpected bonus. This item doesn't seem to have been recorded in the pages of The Shekel. As it clearly is an official issue of the Corporation, I think it is important that it should be noted.

The item in question is an approximately 12 millimeter lead seal which was used to secure the strings around the package. On the obverse of the seal appears the symbol of the Corporation, which is an adaptation of Miriam Karoly's design for the 1958 10th anniversary of Independence coin. The reverse has the Hebrew letter nun. I suspect that other versions of this seal must exist with other Hebrew letters on the reverse, presumably to indicate what person was responsible for sealing that particular package.



Philo Jacoby

by Edward Schuman

Philo Jacoby was born in Poland in 1837. In addition to a traditional Jewish education, he was also educated in a Naval Academy, and in his youth, sailed with the merchant marine in both Prussia and England. At the age of 22, he arrived at San Francisco harbor as the third mate of the clipper ship Whirlwind. He found the area to his liking, having made conduct with fellow German and Polish Jews, and decided to give up the sea.

A short time later, noting the lack of a paper suitable for Jewish immigrants, he helped found the first Jewish newspaper in San Francisco. It was called "The Hebrew" and Philo Jacoby served as its editor. The paper was a five column broadsheet printed in both German and English. In addition to local news, it also published such items of interests to its Jewish readers as serialized essays on the History of the Jews in Poland, news of Jewish interest in Europe, Biblical translations, and political news of which he made no pretense in objective reporting. It printed special notices and advertisements for its "Israelite" readership. Among these ornately typeset advertisements was

MATZOTH

The original pioneer
Matzoth Bakery

The undersigned who are the Matzoth Bakers in this City and State most respectfully announce to their Co-Religionists, that their arrangements for manufacturing

Matzoth are most perfect. The notice also assured its readers that the bakery was SHOMER, and "Hebrew hands are only employed." The shop also listed its specialties "Cakes confectionery and goose grease for the Holy Days."

Philo Jacoby was also a celebrated professional sharpshooter and an amateur strongman. As a young man, Jacoby had joined a local rifle club in Poland, and although a novice, startled the members by scoring one hundred and one bulls eyes at one hundred and fifty yards. In San Francisco, he became president of the California Schuetzen Club. He won the champion "Rifle Shot of the World" at the Philadelphia Centennial Exposition in 1876, beating out 20,000 contestants from all over the world. He made three trips to Europe and was crowned shooting champion of Austria and Prussia, competing against the best rifle shooters in Switzerland, Prussia, Austria and Germany. Emperor Franz Joseph of Austria presented him with a gold medal won at the Vienna Exposition in 1890 after a triumphal European tour. It is said that he was awarded more than one hundred medals for sharpshooting, forty silver and gold goblets, a diamond badge, and a champion belt. Being modest, he only showed one third of his medals in civic parades as shown on the photograph on the front cover of this SHEKEL magazine. However, this was all he could place on his chest. Several of the Switzerland Schuetzen Thalers which he won are

also illustrated.

Philo Jacoby was a fervent supporter of Abraham Lincoln. During the Civil War, Lovick P. Hall, an openly pro-Confederate editor of the Visalia Equal Rights Expositor, called Lincoln an idiot, liar, murderer and traitor in an editorial. Philo Jacoby published a scathing rebuttal to this editorial in "The Hebrew" mincing no words. The pro-Confederate editor, thoroughly angered was heard making a threat to horsewhip this Jew editor next time he came to San Francisco. A while later, the editor came to this city and was entertained by a friend who took him to the Olympic Club for an exposition. On the stage a black bearded little man twisted horseshoes, and bent crow-bars with his bare hands. When a pyramid was formed, he was at the bottom holding up six large men. "Wonderful and most extraordinary" the editor exclaimed. "Who is this person. I never imagined that one man could possess such enormous strength." His friend replied. "That's the bull headed little Jew you are intended to horsewhip." The editor said no more, packed his bag, and left town.

Philo Jacoby died in 1922 and was buried in his beloved city. To this very day, nobody has ever equaled his skills.

SHOOTING FESTIVAL COINS



Basle 1879



Fribourg 1881



Lugano 1883



Berne 1885



SHOOTING FESTIVAL COINS

(Intended primarily as prizes but also used in general circulation for a brief time. The denomination is 5 Francs.)

The Einstein/Thai Connection

by Harry Flower

Just what was the connection between Albert Einstein, the great scientist, and Thailand? This connection was not political, it was not religious, it was not commercial, — it was numismatic.

Here is the story: In 1987 the Kingdom of Thailand issued a new set of commemorative coins. These coins were issued to commemorate the awarding of UNESCO's 1979 gold medal to Princess Chulabhorn for her outstanding work in Chemical Science Research. This gold medal, featuring the portrait of Albert Einstein, was depicted on the reverse of the Thai coins.

Princess Chulabhorn attended Mahidol University in Bangkok from which she received her Doctor's Degree in Chemistry. She is currently working on her PhD in Pharmacology.

During January and February (1989), Professor Doctor Her Royal Highness Chulabhorn (her official title), was a visiting Professor at the University of Illinois, College of Pharmacy in Chicago, teaching a graduate seminar in natural products.

Thailand issued these Commemorative Coins October 26, 1987. They

were struck by the Royal Thai Mint in Bangkok, designed by Suparp Unaree and engraved by Puthachat Arunaveja. The set of coins consists of 3 denominations: 2 Baht, 10 Baht and 600 Baht; the 10 and 600 Baht coins were also issued in proof, making a total of 5 varieties.

Obverse: This side features the head and shoulders portrait of Princess Chulabhorn in her cap and gown. Curved around the rim is the Thai inscription "Her Royal Highness Princess Chulabhorn".

Reverse: In the center of the reverse is featured the obverse of the UNESCO Albert Einstein Medal within a hexagon. In the center is portrayed Einstein 3/4 to the left. Curved around the upper half of the rim is the Thai inscription "To honor the Researcher Princess". On the bottom half of the rim is "24th October 1986, Thailand". At the right side at 3:00 o'clock is the Thai word for "Baht" on all 3 coins; on the left side at 9:00 o'clock is the denomination; on the smallest coin. is Thai for "2", on the medium size coin is Thai for "10" and on the largest coin is Thai for "600".

SPECIFICATIONS and MINTAGES:

1.	2 Baht	Unc	22 mm	7.3 grams	Nickel	25%, Copper 75%*	2,000,000
2.	10 Baht	Unc	32 mm	15.0 grams	Nickel	100%	200,000
3.	10 Baht	Proof	32 mm	15.0 grams	Nickel	100%	1,080
4.	600 Baht	Unc	35 mm	22.0 grams	Silver	92.5%, Copper 7.5%	2,400
5.	600 Baht	Proof	35 mm	22.0 grams	Silver	92.5%, Copper 7.5%	212

* Clad copper core 99.5%.



The UNESCO Einstein Medal was issued in March 1979 by the United Nations Educational, Scientific and Cultural Organization, to commemorate the Centenary of Albert Einstein. The medal was designed by Max Leognany and struck by the French Mint in Paris. It was struck in gold (920 fine, 23 mm, 7.5 grams); in silver (.925 fine, 41 mm, 30 grams) and in bronze (59 mm, 100 grams). The medals were also available with loops.

The obverse features the bust of the scientist in his later years facing 3/4 to the left. Curved around the rim is his name and the

dates "1879 ALBERT EINSTEIN 1955". At the bottom is "UNESCO 1979". At 4:00 o'clock in tiny letters is "M. LEOGNANY", the designer's name.

The reverse bears a silhouette of Einstein's head as the background for 3 of his equations. The best known is " $E = mc^2$ "; the second equation symbolizes the results of his research on the law of Photoelectric Effect; the third relates to the theory of relativity. Across the bottom is his facsimile signature "A. Einstein". At 5:00 o'clock is a tiny "M.L.", the designer's initials.



One of the Most Important (But Often Overlooked) Ancient Biblical Coins

by Mel Wacks AINA 16

Byblos, founded c. 2700 BCE, "is probably the oldest continuously inhabited town in the world," according to the Encyclopaedia Britannica. The name of this ancient seaport now known as Jubayi, located just to the north of today's embattled Beirut, has been immortalized twice in our language...first as papyrus ("byblinos") from the fact that this early writing material travelled from its source in Egypt to the Aegean world through the port of Byblos...and then as the Bible, a word translated by Greek-speaking Jews sometime before the mid-second century BCE from the Hebrew "HaSefarim" (meaning "The Books"). In addition, Byblos was the source for our words "paper" and "bibliography."

In the tenth century BCE, when the Kingdom of Israel reached the height of its power under King David, it virtually surrounded Byblos (then known as Gebal): "For he had dominion over all the region west of the Euphrates from Tiphseh to Gaza, over all the kings west of the Euphrates" (I Kings 4:24).

Another Byblos-Biblical connection was discovered during excavations conducted starting in the early 1920's, that has revealed inscriptions dating from the end of the third and the beginning of the second millennium BCE written in the form of Old Canaanite, a language which is in the direct line of ancestry of

Biblical Hebrew. Similarly, the Phoenician inscriptions on the ancient coins of Byblos use an alphabet that is virtually identical with that found on ancient Judaeans coins.

The silver Double Shekel issued around 350 BCE carries the inscription "Azbaal Melek Gebal" (Azbaal, King of Gebal) surrounding a masterpiece of ancient numismatic art — a lion pouncing on a bull. Evidently, lions were familiar to the residents of Byblos, as confirmed by this passage from the Song of Solomon: "Come with me from Lebanon, my spouse...look from the top of Amanah, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards." (Song 4:8).

The obverse of these 2000+ year old coins alludes to the important seaport at Byblos, where "The ancients of Gebal and the wise men thereof were...calkers; all the ships of the sea with their mariners were (there) to occupy thy merchandise" (Ezekiel 27:9). Appropriately, they have portrayed a war galley with a lion's head figurehead; within are three hoplites (soldiers wearing helmets and carrying shields). Below waves is a mythological winged hippocamp, with the head and fore-quarters of a horse ending in a fish's tail; above the back of the hippocamp are two ancient Phoenician/Hebrew letters "AZ",

abbreviating the name of the king.

Here is a coin that deserves an honored place in every collection of

ancient coins of Bible times, along with the usual Judaeen, and related Roman issues.



THE ISRAELITE KINGDOM IN THE DAYS OF DAVID AND SOLOMON CA. 990 TO 928 B.C.



Medieval Hungarian Silver Coins With Hebrew Letters

Throughout history, Judaic coins have preserved physical proof of the triumph of adversity...from the overstriking of Roman coins by Simon Bar Kokhba during the Second Revolt against Rome (132-135 CE) to the production of Israel's first crude coins in a Tel Aviv cutlery factory early in 1948 while the newly proclaimed country was fighting off the mighty Arab armies. Bar Kokhba's first name appears on his coins, and we know that Alfred Salzman struck Israel's first coins from dies engraved by Moshe Muro.

Other Judaic coin issuers have left only tantalizing hints as to their identities. The appearance on the numismatic market place of a group of exceedingly rare small silver coins struck in medieval Hungary, are historic pieces of evidence in a mysterious numismatic puzzle. In the 13th century, Hungarian state policy permitted the mint to be farmed out. Between the years 1222 and 1234 the clergy and nobility protested vehemently against the role of Jewish mint masters, and the matter was not settled until 1239, when Pope Gregory IX decided in favor of the Jewish interests. This tolerance continued until 1279, when the pressures grew more extreme and Jews were finally excluded.

In this brief 40 year period, small "obols" were issued by unknown Jewish mint masters under Bela IV (1235-1270) and Stephan V (1270-1272).

The three different issues are all silver "obols" measuring about 11 millimeters as follows. **Aleph type:** Obverse with the head of Stephan facing left, inscribed MONETA UNGARIE (Hungarian Money); reverse with a large Hebrew letter "Aleph" surrounded by two birds. **Large Tsadi type:** Struck under Bela IV, obverse features a castle tower on a hill between two lilies (fleur-de-lis); a large Hebrew letter "Tsadi" appears within a wreath on the reverse. **Small Tsadi type:** Also issued during the reign of Bela IV, obverse portrays a bust of the king with his name REX BELA followed by a small Hebrew letter "Tsadi", while the reverse has an eagle with spread wings.

These Medieval Jewish silver coins are in Choice Very Fine condition and exhibit attractive natural antique cabinet toning.

Scholar Daniel Friedenberg aptly summed up: "It is intriguing to think of these unknown men, dead for over 700 years, whose sole stamp in history is a single Hebrew letter."



"Aleph" type, silver obol, under Stephan V, AD 1270-1272 Obv: Head of the King to left. Inscription around; + MONETA UNGARIE. Rev: Large aleph between two birds.



"Large tsadi" type, silver obol, under Bela IV, AD 1235-1270 Obv: Bastion tower on a hill between two lilies (fleur-de-lis) Rev: Large tsadi surrounded by wreath.



"Small tsadi" type, silver obol, under Bela IV, AD 1235-1270 Obv: Bust of the King, inscription, + REX BELA, small tsadi. Rev: Eagle with spread wings.

THE MAGNES MUSEUM'S JEWISH-AMERICAN HALL OF FAME MEDAL SERIES

THE FIRST TWO DECADES

Mel Wacks

Founding Director of the Jewish-American Hall of Fame, USA

One afternoon in 1968, I was discussing a proposed Jewish-American Hall of Fame series of medals with Seymour Fromer, the founder and director of the Judah Magnes Museum, in Berkeley, California. A member of the newly formed Israel Numismatic Society of Northern California happened to overhear our conversation and he generously offered to contribute \$500 to get us started. And so, with a freshly signed check from Julian Levin, this great adventure was launched.

Mr. Fromer recommended a sculptor best known for his religious decorative art - Victor Ries - who had recently been honored with a one-man show at the Museum. Ries was asked to submit sketches for our first medal, that would appropriately commemorate the Museum's namesake, Rabbi Judah L. Magnes, native of the San Francisco Bay area and founding president of the Hebrew University. We chose the Medallic Art Company as the mint after I personally met with their president William Louth. When Ries submitted his sketches there were several surprises. He didn't use a portrait of Magnes, but instead portrayed his life's achievement - the Hebrew University - and the sculptor suggested a unique rounded trapezoidal shape as an alternative to the usual round design. Since his design and distinctive shape so perfectly suited each other, we decided to go ahead and produce one of the only non-round medal series ever created. While the unusual shape required expensive trim tools and caused a number of production problems over the years, I believe that it has added substantially to the attractiveness and desirability of these annual issues.

Ries produced the large 8 inch models in solid bronze, carving, welding and hammering them into shape, as opposed to the usual method of making the models out of a clay-like material. When I examined the lead impressions of the 2 inch dies, it was discovered that the artist had neglected to sign his work and so the mint punched his initials directly into the die (in the left obverse field). The reverse features a quote of Magnes made to an early graduating class of the Hebrew University: 'Seek truth without fear'.

The sculptor chosen for the second medal was Professor Robert Russin of the University of Wyoming. Russin, like Ries, had been honored with a one-man show at the Magnes Museum. He had expressed the wish to create a medallic portrait of Albert Einstein, which was agreed upon. I have found that when the artist can have maximum artistic freedom and participates in the choice of subject, he or she produces the best possible work !



Ries: Rabbi Judah L. Magnes, 1969.



Russin: Albert Einstein, 1970.

Russin did not submit any sketches; the first we saw of his design was a photograph of a clay rendering. It had great strength of character, and I assumed it was the final design. I even used it to illustrate the flier. However, it turned out to be only a preliminary model, and Russin went on to refine the portrait of the famous physicist, but its craggy strength remained. The Einstein commemorative medal was called 'the most beautiful art medal ever created' by a New York numismatic columnist. The reverse design features a peace symbol within the corona of the sun, alluding to the proof of one of the precepts of Einstein's Theory of Relativity, during a full eclipse in 1919. Russin preferred not to do the medal's reverse lettering; he instructed the mint to insert 'The highest religion is the service of humanity'. This was done, but it doesn't have the vitality of the rest of the work.

For the third Jewish-American Hall of Fame medal, we asked Victor Ries to portray Supreme Court Justice Louis Brandeis. He submitted several abstract designs, but this time we definitely wanted a portrait showing Brandeis's Lincolnesque features. Since Ries did not do portraits, unbeknownst to us he submitted designs to his sister, Gerta Ries Wiener, and asked her to complete the models. Though Mrs. Wiener had more than a half century of notable artistic creations behind her, the Brandeis commemorative (issued in 1971) was her first commercial medallic sculpture. She has gone on to be the Jewish-American Hall of Fame's prime sculptor, having created a total of nine medals thus far!

For his second commission, Professor Russin agreed on famed American composer George Gershwin. However, Russin found it far more challenging to create a portrait of the young composer (who died before he was 40) than to model Einstein's familiar features. The sculptor modeled and rejected eight portraits before being satisfied! The medal's reverse shows Gershwin's strong hands playing his Steinway, adapted from a contemporary photograph by Fitz. Freeform lettering expresses Gershwin's philosophy that 'Jazz is the result of energy stored in America'. The facsimile signature was copied from an original autograph loaned to Russin by Ira Gershwin.

It was decided that the next medal would be a very important one, honoring the long overlooked 'Financier of the American Revolution', Haym Salomon, who died virtually penniless as a result of his generosity to the cause of freedom. Paul Vincze, who had created official medals for the State of Israel, and who had created medallic portraits from life of Queen Elizabeth, Churchill, Truman, and many others, agreed to sculpt the Salomon medal for us. However Vincze preferred to do the design in a classic round shape, which we agreed to. This was a challenging assignment for Vincze, since no likeness of Salomon is known. But the medallic portrait which Vincze created - for which his only reference was a painting of Salomon's somewhat overweight daughter - is a most convincing one. If Salomon did not look like Vincze's portrait . . . he



Wiener: Louis Brandeis, 1971.



Russin: George Gershwin, 1972.



Vincze: Haym Salomon, 1973.

should have! In fact when the American Jewish War Veterans issued stamps to honor Hayim Salomon, they copied Vincze's medal, unfortunately without giving the artist any credit.

Sculptor Jacques Schnier had his studios only a few miles away from the Magnes Museum. While he was a prolific artist, listed in every issue of *Who's Who in American Art* from the first 1935 edition to the present, he had only created one numismatic item. But that was something well known to every American coin collector: the United States commemorative half dollar minted in 1936 to honor the opening of the San Francisco - Oakland Bay Bridge. Schnier was commissioned to honor the distinguished statesman Herbert H. Lehman, former Governor and Senator from New York. He created a very high relief portrait and equally high relief Star of David on the reverse. Lehman's widow supplied her husband's favorite Biblical passage, which surrounds the star: 'To do justly, love mercy, and walk humbly with thy God' (Micah 6:8). Within the star is the Hebrew word 'tzaddik' which means 'righteous'.

It had been three years since Gerta Ries Wiener had created the Justice Brandeis medal, based on sketches by her brother Victor, so we thought it was time for her to design a medal completely on her own, honoring the Revolutionary War's 'Patriotic Rabbi', Gershom Seixas. (Out of the next four Jewish-American Hall of Fame medals, Gerta designed three and her brother Victor Ries created one.)

The Seixas medal is the model of simplicity, with no inscriptions on either side, except for the honoree's signature. The likeness was based upon a portrait which hangs in Columbia University, since Rabbi Seixas was the only non-Episcopalian to serve as a founding trustee of the university from 1787 to 1815. On the medal's reverse, the 200 year old patriots appear to be stepping out of the medal.

Many times when I read about a mint or medalist, I will clip the article for later reference. So when I was considering who would create the 1979 medal honoring the pioneer clothing manufacturer, Levi Strauss, I remembered that I had read about a medalist who lived nearby. I met Hal Reed, who had created a medal saluting atomic power for the Society of Medalists, and who was only five minutes away from my house. I presented Hal with rough sketches of my ideas for the medal and he took it from there. I asked him to save all of his sketches and interim models so that we could document the 'making of a medal'. I was amazed how Hal could just as easily carve a positive or negative impression of the design or lettering.

We had obtained the cooperation of the Levi Strauss Company, and so they allowed us to use their famous logo and the motto, 'Everyone knows his first name'. Hal speedily produced an excellent likeness of this California forty-niner, framed to resemble an old photograph. The reverse features three Levi's-clad men performing various physical activities. The medals were minted by the Metal Arts Company, Rochester, New York. 14



Schnier: Herbert H. Lehman, 1974.



Wiener: Gershom Seixas, 1975.



Reed: Levi Strauss, 1979.

Hal Reed was called upon again to create the 1980 Jewish-American Hall of Fame medal honoring Jonas Salk, developer of the Salk vaccine against Polio. Hal modelled the portrait after photographs of the famous researcher, but this did not prove to be completely satisfactory. And so the sculptor personally met Dr. Salk and made a few sketches which enabled him - within only a few days - to modify the portrait model. The reverse design speaks eloquently and movingly without any distracting inscription. Victory over the dreaded disease is celebrated by two boys playing ball on the grounds of the Salk Institute, as a past victim, holding a balloon, looks on. The balls and balloon blend beautifully in the design.

The commission for our third female honoree again went to Gerta Wiener. The medal celebrated the 200th birthday of the educator and philanthropist, Rebecca Gratz, who founded the first Hebrew Sunday School in 1838. The lovely portrait captures the youthful charm and beauty of Rebecca. It was inspired by the portrait painted by Thomas Sully, who was introduced to her by the famous author, Washington Irving. Irving was also responsible for giving Rebecca Gratz literary immortality. It was in 1817 when he spoke of her charm, beauty and goodness to his friend Sir Walter Scott, who introduced a Jewish female character into the work that was then in progress, *Ivanhoe*. The reverse incuse inscription quotes the words of George Eliot, that were also used by Rabbi David Philipson in his introduction to *The Letters of Rebecca Gratz*, 'Were all virtue and religion dead, she'd make them newly, being what she was.'

Mrs. Wiener created her sixth medal for the Jewish-American Hall of Fame in the following year, 1982, honoring concert violinist Isaac Stern on his sixtieth birthday. Since the sculptress was not happy with any of the photos of Mr. Stern that she could locate, she sat through several showings of the movie about Stern's trip to China, *From Mao to Mozart*. She then went home and created the portrait from memory. While Stern was initially portrayed wearing his cardigan, a more formal mode of dress was shown in the final design. The reverse depicts the entrance to Carnegie Hall (which has since been remodelled). This commemorates Stern's memorable debut in the venerable hall in 1943, and also its 90th birthday, made possible by the efforts of Stern and others to save the landmark from demolition in 1960. Stern has remained President of Carnegie Hall ever since. This medal too was struck by Metal Arts, but the mint then changed hands and was purchased by Johnson Matthey, who continued to strike our next few medals.

I like to get a head start on others, and so while everyone was waiting for the centennial celebration of the Statue of Liberty in 1986, the Museum honored the famous poet, Emma Lazarus, in 1983. It was Lazarus who wrote the immortal words 'Give me your tired, your poor, your huddled masses yearning to breathe free' exactly one hundred years earlier. The handsome portrait of the young poet stands out in very high relief from a border



Reed: Jonas Salk, 1980.



Wiener: Rebecca Gratz, 1981.



Wiener: Isaac Stern, 1982.



Wiener: Emma Lazarus, 1983.



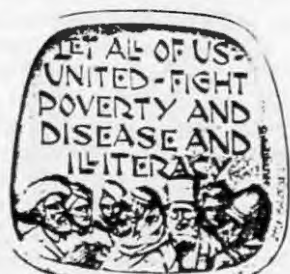
Wiener: Henrietta Stold, 1976.



Touro Synagogue, 1977.



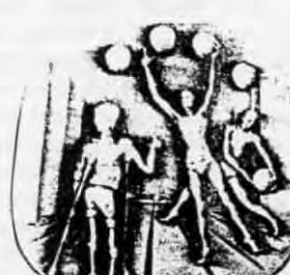
Wiener: Golda Meir, 1978.



Reed: Levi Strauss, 1979.



Wiener: Adolph Ochs, 1985.



Reed: Jonas Salk, 1980.



Wiener: Isaac Stern, 1982.



Vincze: Jews who helped Columbus, 1981.



Vincze: Haym Salomon, 1973.

inscribed with an excerpt from *The New Colossus* in her own handwriting. Her sonnet brought an impressive \$1500 contribution for the Statue of Liberty's pedestal, but tragically, Emma Lazarus did not live to see the Statue erected since she died at the age of 38. The medal's reverse design movingly depicts the hopeful immigrants - men and women, young and old - as they first gaze upon the Statue of Liberty, 'Mother of Exiles'. I may be biased, but I don't believe that the sensitive artistry of this commemorative was matched by any of the dozens of Statue of Liberty coins or medals that followed.

After eleven years, Professor Robert Russin again was enlisted to create a Jewish-American Hall of Fame medal; this one honoring Nobel laureate Yiddish writer Isaac Bashevis Singer. Actually, Russin was asked to do this medal several years earlier; he patiently waited until a personal sitting could be arranged with the much-travelled author. But his patience was rewarded with two days in Singer's New York apartment, where the medallic portrait was sculpted from life. The very large size of the original portrait bas relief - 16 inches diameter - and the extremely high relief caused the Johnson Matthey Mint to say that they didn't have the capability of reducing it to prepare the die. However they did manage - after we agreed to pay a large additional fee!

Since we celebrate the bicentennial of the American Constitution in 1987, the Magnes Museum has chosen to honor one of its most elegant supporters and interpreters, Supreme Court Justice Benjamin Cardozo. Gerta Wiener has created another memorable portrait, and even though she vowed not to do any more medallic architecture following her meticulous depiction of Carnegie Hall, she decided to symbolically feature the Supreme Court building on the Cardozo medal's reverse. For this medal, as well as the previous 'Jews Who Helped Columbus' commemorative, we returned to our old friends at Medallic Art Company.

It is hard to believe, but the Magnes Museum's Jewish-American Hall of Fame series of medallic art is now the second longest running such enterprise, second only to the Society of Medallists. It began on a \$500 'shoestring' and has already raised over \$100,000 for the educational projects of the Magnes Museum. Plus, the series has produced outstanding works of medallic art, and helped to educate the public as to the important contributions of its honorees in all areas of American life.

In addition to the annual Jewish-American Hall of Fame medal, the Magnes Museum also commissions larger cast bronze medals that are usually individually signed and numbered by the artist. We are proud that these special medals have included the first ones available to the general public by Marika Somogyi and Alex Shagin . . . who coincidentally produced the two commemoratives for the Society of Medallists in 1986.



Wiener: Emma Lazarus, 1983.



Russin: Isaac Bashevis Singer, 1984.



Wiener: Benjamin N Cardozo, 1987.

The **ALEPH BETH** Page

by Edward Janis

Dedicated to the Beginner

Q. At a coin show last Sunday, I bought a coin that the dealer said was from Caesaria. I showed it to my friend and he said that it was from Cappadocia. Why did the dealer lie to me?

A. The dealer did not lie to you. Great numbers of local cities changed their names to honor Caesar. On the death of Archelaus in Rome, 17 C.E., Cappadocia was constituted a Roman Province and was placed under the government of a Procurator and the name was changed to Caesaria. I'm sure that you were thinking of Caesaria in Israel but even the ancient lands of Israel had two towns with the name Caesaria. To distinguish these two, in numismatics, we call the larger city still known as Caesaria and located on the Mediterranean as Caesarea Maritima (Caesarea by the sea). This city was founded by Herod and built on a town formerly known as Strato's Tower built by Strato, King of Sidon 4th century B.C.E. as a lighthouse (of course it burned wood, they did not have electricity and fresnel lens setups in those times).

The other Caesarea had its name changed from Panias (we call it Baniyas today) to Caesarea by Philippus, the son of Herod the Great, who made Panias the capital of his tetrarchy and sought favor by honoring the emperor in Rome.

Both these cities are rich in the issue of city coins. Kadman's corpus on the coins of Caesarea Maritima lists 230 varieties plus over 30 possible and or probable. Rosenberger published 30 unpublished coins which include date variants. Other discoveries will be published in THE SHEKEL from time to time.

This month let us start with corrections in Kadman's AELIA CAPITLINA some of which were changed by the author in 1956, the same year of publication.

Transposed Photos — Plate I No. 4 and 5; Plate II No. 15 and 16; Plate XVII which are III and IV on page 122-23.

Misattribution — No. 72 Obv. has portrait of Marcus Aurelus

No. 118 is Caesarea not Aelia

No. 120 is Antipatris not Aelia

No. 127 is Alex. Severus; same type No. 160 and not Elagabal

No. 203 and 204 — Not Valerian is Sev. Alexander see 155-6-7

MEMBERSHIP DESIGN CONTEST

A.I.N.A. traditionally issues a new membership medal each year. The designs for these medals are chosen by contest from sketches submitted by A.I.N.A. members. Those who have ideas for this medal should send their design to the A.I.N.A. office attention Mrs. Sylvia Haffner Magnus. An award of \$100.00 will be given for the winning design. The contest closes October 1st. Please do not delay.

The War of Varus

by Peter S. Horvitz

The earliest Hebrew historical source with information of the Jewish War and on the Bar-Kokhba War is a pre-Talmudic chronology, composed in the second century C.E. entitled Seder Olam Rabbah or The Great Order of the World. The following is a translation of the relevant passage from this work: "From the war of Asveros (P. Quintilius Varus) to the war of Vespasian, [there were] seventy years, and that was what [time] remained to the Temple. From the war of vespasian to the war of Qitos (Lusius Quietus) [there were] twenty-four years. From the war of Qitos to the reign of Ben Cosiba [there were] sixteen years; but the reign of Ben Cosiba was three and a half years. And so twenty-two years were filled after the Temple's destruction."¹

The interesting thing about this early source is the prominence it gives to two very shadowy wars in Jewish history. The "war of Qitos" is the revolt of Jews that began in certain parts of the Diaspora and spread back to Judaea near the end of the reign of Trajan, in 117 C.E. This war is referred to in some sources as the "Second Revolt," counting the Jewish War as the first and the Bar-Kokhba War as the third. The uprising in Judaea itself was crushed with particular ferocity by the Roman commander Lusius Quietus, who is remembered in the Hebrew source as "Qitos."

But it is the reference to a war against the Romans fought seventy years before the "war of vespasian,"

the "Jewish War" of Josephus, that is the focus of this article, "the war of Asveros." Scholars believe that the "Asveros" of this passage must be P. Quintilius Varus, the Roman Legate of Syria from 6 to 4 B.C.E., remembered by the Hebrew author via the Greek form of his name. The "seventy years" mentioned is an exact count from the military expedition of Varus to the start of the Jewish War.

Our best source for the War of Varus is the works of Josephus. Josephus has left us two accounts of the war, in Antiquities of the Jews XVII, x, 8--xi, 1 and The Jewish War II, iii-v. The latter account is the longer and more detailed, though there are details in the former not contained in the latter.

After the death of Herod the Great in March of 4 B.C.E., there arose a dispute among Herod's heirs. Sabinus, the procurator of Syria, attempted to seize Herod's assets in the name of the Roman state, awaiting a settlement of the dispute. Sabinus was opposed in this attempt by Herod's principal heir Archelaus. The timely arrival of P. Quintilius Varus, the Legate of Syria and Sabinus's superior, brought the dispute to an end. Varus left Herod's treasury in place with a legion of Roman soldiers to guard it under the command of Sabinus. Archelaus and the other heirs sailed off to Rome to have their dispute settled by Augustus himself. Varus returned to Antioch, the capital of Syria.

But after Varus had left and

Archelaus has sailed, Sabinus arrived at Jerusalem. He used Varus's legion, as well as a gang of his own slaves, whom he had armed, to seize the citadels and to make search for Herod's treasures.

It was the eve of Shavuot and a great number had gathered from all over the region. The crowds were infuriated by Sabinus's actions. They split into three groups, one north of the Temple, one to the south, and one to the west. They had thus surrounded the Romans and began to blockade them.

Sabinus sent off messenger after messenger to Varus to plead for assistance. He threatened that if help was not forthcoming immediately, the legion would be cut to pieces. From the top of the highest tower, Sabinus signaled his men to attack the Jews, for he was too afraid to stand with his own troops. Following their command, the army dashed into the Temple compound. At first the Romans were successful, but when the Jews climbed on top of the colonnades and began raining missiles on their heads, the Romans were sorely pressed.

The Roman soldiers struck back by setting the colonnade on fire. Many of the Jews on top of the colonnade were burnt to death; others jumped down among their enemies and were slain; others turned the other way and tossed themselves over the wall; others, still, fell on their own swords. The Romans, now triumphant, broke open the Temple treasury and carried off some four hundred talents, of which Sabinus collected whatever had not been secreted away by the soldiers.

The result of this battle was to bring down on the encircled Roman

force, a far larger and better equipped body of Jews. They surrounded the Palace, where the Romans were entrenched, but they offered safe conduct to Sabinus and his force if they would just leave. The Herodian forces, which had originally joined Sabinus, now deserted to the Jewish side, with the exception of some 3000 men from Sebaste. Sabinus, not trusting the Jews, preferred to wait out the siege in hopes that Varus would soon arrive. The Jews attacked Sabinus and declared that they were recovering their independence.

In the meantime, in the countryside, the revolt spread like wild fire. A number of pretenders appeared to declare themselves as kings. At Sepphoris a certain Judas, son of a bandit chief, declared himself king. Much of his military activity, as with many of these pretenders, was against other pretenders rather than against the Romans. In Peraea, a slave of Herod, famous for his strength and good looks, set a crown on his head. A third pretender was a shepherd called Athrongaeus, who was supported by his four brothers. Some of his brothers continued as brigands even after the revolt was crushed.

When Varus received the messengers of Sabinus, he immediately set out for Jerusalem. He marched off with his other two legions and arrived at Akko, to await the forces of client kings and other local forces that he had commanded to rendezvous there. As he passed through Berytus, modern-day Beirut, Varus had collected 1500 armed troops. Among those who joined Varus was a force of Nabatean Arabs under their king, Aretas II,

anxious to revenge himself on the house of Herod for past wrongs.

Varus divided his forces, sending part of his army to the Galilee under the command of his friend Gaius. Gaius captured Sepphoris, burnt it and enslaved its citizens.

Varus led the rest of his army into Samaria. There Varus displayed little control over his Arab allies who plundered and destroyed wherever they went. Varus himself ordered the destruction of the town of Emmaus.

At his arrival at Jerusalem, the besieging army melted away, as did Sabinus, who secretly fled, not daring to face Varus. Varus sent various units of his army to sweep through the countryside. They brought in great numbers of prisoners. Prisoners who were believed to be only followers in the revolt were imprisoned. But those who were believed to have been leaders were immediately crucified, about 2000 being so executed.

Then information reached Jerusalem that an army of 10,000 had formed in Idumaea, led by, among others, relatives of the late king. After dismissing his uncontrollable Arab allies, Varus brought his own army to face this large concentration. The Jewish army immediately surrendered. Varus allowed the body of the army to return to their homes, but the leaders were sent to Augustus himself to be examined. Augustus pardoned most of these leaders, except for those of Herod's blood, whom he sentenced to death.

The revolt crushed in all parts of the land, Varus, leaving the original one legion in Jerusalem, returned to Antioch.

Despite the poor control of his

army that Varus displayed during his campaign, his efforts apparently pleased Augustus, who recalled him to Rome later in that year of 4 B.C.E. Later Augustus would appoint Varus governor of the German province, the most difficult governorship in the empire.

Varus's mismanagement of this province led, in 9 C.E., to a general revolt of the German tribes. This revolt was led by the German leader Arminius (17 B.C.E.-21 C.E.) Arminius, of the Cherusci tribe, had military experience serving with the Roman army. The revolt concluded at the Battle of Teutoburger Wald (probably near present Detmold.) At the battle the Romans lost almost every soldier of the three legions involved and Varus took his own life. It is told that the defeat haunted Augustus, who walked about the palace wailing, "Varus, give me back my legions!" With this defeat, Rome ended its attempt to conquer Germany and settled on a policy of holding a defensible border.

While legate of Syria, Varus issued two distinct coinages in his own name. One of these issues was for use in the city of Antioch, the other for the city of Berytus.

The Antioch coins all have the same design, but with three different dates on the reverse. The obverse shows the head of Zeus facing right, with no legend. The reverse shows the Tyche of Antioch seated left on a rock, holding a palm. At her feet, the river-god Orontes is swimming. In the field above Orontes head appears the Greek date, either 7-6 B.C.E., 6-5 B.C.E., or 5-4 B.C.E., all years starting and ending in October.² The legend is in Greek and includes



Coin of Antioch issued by Varus. This coin is dated to the third year of Varus's governorship, the year of his campaign against the Jews.



Coin of Berytus issued by Varus



Coin issued by Augustus in Philippi to mark his victory over the forces of Brutus and Cassius. Both the Nike on the obverse and the standards on the reverse are used on Roman coins as symbols of victory.

the names of the city and the legate. These coins are struck in bronze and measure about 23 millimeters.

The single coin from Berytus is undated.³ On the obverse it shows the bare head of Augustus facing right. Around his head is the legend "IMP CAESAR AVGVSTVS." The reverse shows two legionary eagles between two standards with medallions. The legend gives the name of the legate in a very careless spelling, "P. QVINCTILLVS VVRVS." These coins are struck in bronze and measure about 22 millimeters.

The reverse of these coins of Berytus have a very interesting type, one that had never appeared before this issue on the coins of Berytus. I propose that this type may be commemorative in nature. A number of Roman colonial issues that depict legionary standards are known to commemorate particular military victories. For instance, Augustus issued small bronze coins at Philippi to mark his victory over Caesar's assassins (as well as to pay his troops).⁴ Remember that Berytus provided 1500 armed soldiers for Varus's army, a point given some prominence in both of Josephus's accounts. I believe, therefore, that this coin was issued as a commemorative for the assistance the city of Berytus had provided for Varus's victory over the Jews during the war of Varus between March and October of 4 B.C.E. Later coins of Berytus do show legionary standards, but these can be explained as imitations of this earlier type.

Besides the coins he actually issued, Varus is known to have counterstamped coins of Laodiceia, Syria and Chalci sub Libano. The

counterstamps consist of a monogram rendering of P. Var[us] or just Var[us].⁵

Varus is not known to have issued any coins during his governorship of Germany.

As the military conflict that immediately preceded the events that led to the creation of the Christian religion, I believe that the War of Varus has been inappropriately neglected. During it, at least three claimants to the title of "King of the Jews" arose. During it, a Roman official crucified 2000 Jews. The atmosphere for the events of the life of Jesus of Nazareth are well delineated in this event. For the Jews of that time, and for at least two hundred years later, as witness its position in Seder Olam Rabbah, it marked a monumental moment in history.

Footnotes

¹This translation is based on English quotations included in a footnote in Chaim Raphael, The Walls of Jerusalem (New York, 1968), p. 39 and a Latin version included with the Hebrew text in Sive Chronicon Hebraeorum Majus et Minus, ed. Johannes Meyer (Amsterdam, 1699), p. 91.

²B.M.C. 57, 58, & 59.

³B.M.C. 55-56.

⁴B.M.C. 23.

⁵C.J. Howgego, Greek Imperial Countermarks (London, 1985), #'s 658 & 659.

Rabbi helped swear in Washington

By PETER RABINOWITZ SOLIS-COHEN

Special to the Exponent

A rabbi co-officiated at George Washington's inauguration in 1789, and the colonial Jewish leader's great-great-granddaughter was an honored guest at an official ceremony marking the bicentennial of the first presidential inaugural.

Gershom Mendes Seixas, the "patriot rabbi" of Congregation Shearith Israel, New York's Spanish and Portuguese synagogue, and the leader of Philadelphia's Congregation Mikveh Israel during the Revolutionary War, was one of the 14 members of the clergy who helped swear in Washington as the nation's first president 200 years ago.

Seixas' great-great-granddaughter, Abigail Kursheedt Hoffman, 77, represented her distinguished ancestor at the ceremony at Federal Hall in New York City, the same spot where Washington took the presidential oath. She sat next to a descendant of Chancellor Livingston, who swore in the first president.

Among the guests were Presidents George Bush, Ronald Reagan, Jimmy Carter, Gerald Ford and Richard Nixon.

Hoffman also was an honored guest at the "pre-inaugural" prayer service at historic St. Paul's Chapel (part of Trinity Church), where Seixas frequently preached — a sign of the often close interfaith relations in colonial New York. That church has added meaning for Mrs. Hoffman since Seixas' grandfather, New York merchant Moses Levy, contributed 11 shillings to the construction of Trinity's spire in 1711, another sign of the ecumenical spirit of the time.

Eleven shillings was the same amount contributed by Alexander Moore, an ancestor of New York's current Episcopal bishop, Rev. Paul Moore Jr. The record book showing Levy's donation is one display in the church's museum.

Giving meaning to the American goal of religious tolerance, diversity and freedom, members of the clergy representing the many faiths of the new nation participated in Washington's inauguration. Seixas' presence at the

inaugural marked the country's respect for its small (about 400 members) but patriotic Jewish community, which played an active role in the Revolutionary War.

When British troops advanced on New York in 1776, Washington advised patriotic New Yorkers to leave for other communities. Seixas preached a pro-Washington sermon in English at the New York synagogue on Mill Street (now South William Street, just a few



Rabbi Gershom Mendes Seixas



Death Memorial for Gershom Mendes Seixas, 1816

blocks from Federal Hall); then he virtually closed down the synagogue, packed its religious articles and moved to the colonial stronghold of Stratford, Conn.

Later during the war, in 1780, Seixas and his kinsmen moved to Philadelphia, where he led Congregation Mikveh Israel for four years and officiated at the dedication of its first house of worship. Among his many accomplishments during his Philadelphia years, Seixas successfully pressed for a revision to the Pennsylvania Constitution eliminating a religious test for holding public office in Philadelphia.

After the Revolutionary War, Seixas officially reopened the New York synagogue, which was founded in 1654 and which remains active today. In 1787 he became a trustee (and later an incorporator) of Columbia College, serving with the leading figures of New York.

Gershom Mendes Seixas was born in New York in 1745, the descendant of a noble Sephardic Jewish family that had fled the Spanish and Portuguese inquisitions. His earliest American ancestors first came to New Amsterdam in the late 1600s. Although not formally trained as a rabbi (there were no seminaries then in colonial New York), Seixas became the first native-born religious leader of the New York Jewish community in 1768 at the age of 23. He held that post for nearly 50 years until his death in 1816.

Because he was not officially ordained as a rabbi, Seixas more properly was titled *hazzan* or leader. A miniature portrait of Seixas in the Museum of the City of New York shows the Jewish leader wearing the clerical bands also worn by the Christian clergy. Seixas is buried in Shearith Israel's historic cemetery at

Chatham Square in what is now New York's Chinatown. Each Memorial Day, congregants, descendants and members of the Daughters of the American Revolution place an American flag on his grave.

When Seixas joined Washington at the 1789 inaugural, the Seixas family already was quite well known to the president, having been ardent patriots during the Revolutionary War. The clergyman's brothers, Benjamin and Moses Mendes Seixas, were officers in the colonial army. Benjamin Seixas went on in 1792 to found the New York Stock Exchange.

Moses Mendes Seixas was the leader of the Newport, R.I., Jewish community and its Touro Synagogue, where he personally welcomed Washington to Newport in 1790 when the new president made his first national tour. He praised the infant government, which "to bigotry gives no sanction and to persecution no assistance."

Washington seized upon that phrase, and it became immortalized as the first president's most noted comment on religious liberty in America.

A cousin of Gershom Seixas owned the ship that brought the Liberty Bell to America. Seixas family members in later years included poet Emma Lazarus, whose words "Give me your tired, your poor . . ." are inscribed on the base of the Statue of Liberty.

Gershom Seixas' great-great-granddaughter, Abigail Hoffman, is a mother of three and a grandmother who was born and raised in Ventnor, N.J. She now lives in Fort Lee, N.J. She is a retired music teacher who remains active in the Daughters of the American Revolution, the American Jewish Historical Society and the American Association of University Women. ■

On Montaigne

by Peter S. Horvitz

The earliest known medal honoring Michel de Montaigne (1533-1592) was struck in 1817. This medal was struck as part of a series "Galerie Metallique des Grands Hommes Français" or "Metallic Gallery of the Great Frenchmen." The artist for this medal was E. Gatteaux. The medal is bronze and measures 41 millimeters. The obverse shows a half-length bust of Montaigne facing left. He is wearing the costume of his time, including a ruff. From his neck hangs the insignia of the Order of St. Michel, a French order of knighthood. The insignia consists of a chain, decorated with scallop shells, supporting a central medallion. The medallion depicts the angel Michael in full figure with wings outspread and raising a spear to strike a serpent-like figure below him. The detail on the portrait, as you can tell from this lengthy description of a fine detail, is excellent. Two of the most important contemporary portraits of Montaigne also depict him wearing the insignia of the Order of St. Michel. The obverse inscription reads only, "MICHEL DE MONTAIGNE," with the artist's signature "E. GATTEAUX." under the bust.

The reverse of the medal bears these inscriptions: "NÉ A MONTAIGNE EN M.D. XXXIII. MORT EN M.D. LXXXXII. GALERIE METALLIQUE DES GRANDS HOMMES FRANÇAIS. 1817."

Later medals honoring Montaigne include one of 1821 by Godel and one issued by the French mint in

1933 to honor the four-hundredth anniversary of his birth.

Montaigne is as important in literature as in philosophy. He was the inventor of the essay form. His skepticism of previous theories based on either learning or experience as absolute paths to truth mark him as the very beginning of modern philosophy. His importance in the history of Western civilization is hard to overestimate. His influence can be seen in Bacon, Pascal, Emerson, Voltaire, Shakespeare, Rousseau, Locke, Laurence Sterne, and many, many others. And Montaigne's Essays remains one of the most personal, accessible, challenging, and thought provoking books to come down to us.

Montaigne was descended on his mother's side from a highly distinguished family of Spanish Jews, the family of Lopez de Villanueva. This family was first converted to Christianity at about the beginning of the 15th century. However the conversion always seemed problematic for the family, as with most Marrano families. Montaigne's great-great-great grandfather, Micer Pablo Lopez de Villanueva, was burned at the stake by the Spanish Inquisition in 1491. That this tradition of resistance to Christianity continued in Montaigne's family is proved by the fact that by 1733 two members of the family were openly practicing Judaism in Bordeaux. The family had left Spain in 1492, at the time of the great expulsion, to settle in France.

Montaigne was raised as a Catho-

lic and he was always punctilious about his religious duties. However, the ideas he expresses have little to do with orthodox Catholicism.

Montaigne could not help being aware of his Jewish background — his maternal grandfather was a Jew. All references in Montaigne's writings to Jews are respectful and some are even openly sympathetic. In his journal which he kept during a trip to Italy, but which was not published during his lifetime, he shows particular curiosity about Jewish rituals and ceremonies. For instance, on January 30, 1581, he attended a circumcision in a Roman synagogue. He wrote at great length about this, an account marked with interest and sympathy. Montaigne went out of his way to visit a synagogue in Verona, where he spent time talking with congregants. Again, in Rome, he attended another service.

But even in works published in his lifetime, Montaigne demonstrated his compassion for the Jews. In *Essays*, Montaigne at one point displays a daring sympathy for the Jews expelled from Spain and he sharply focuses on the injustice of their expulsion. Furthermore, he even has the temerity to question the value of forced conversions and the sincerity of "new Christians" in general. Of course, whether he intended it or not, this must cast doubt on the sincerity of Montaigne's own Catholicism.

There are a number of other interesting Jewish connections of Montaigne. A number of attempts have been made to prove that Montaigne's paternal family, the family of Eyquem (the name was changed to Montaigne after the

family's estate only in Michel de Montaigne's lifetime), were of Jewish origin. None of these attempts have been successful, but it is now believed that the original name, Eyquem, was an archaic Gascon doublet of the Hebrew first name Joachim. Montaigne's father, as deputy mayor of Bordeaux, turned over letters of naturalization to the first principal of a new school in Bordeaux, a Portuguese of Jewish descent. Montaigne's first publisher was a Marrano.

Montaigne's creation of the essay form is a very interesting subject, one which I believe can be enlightened by reference to Montaigne's own words.

Montaigne's essays are marked by a clear, direct style, apparently careless and off the top of the head. However, we know from examining subsequent editions of *Essays* that the style was carefully wrought. Furthermore, we know that this simple style, which perhaps was influenced by Seneca, was a conscious choice. This can be proved by comparing *Essays* to Montaigne's earlier work, a translation into French of a Latin theological work of Raymond Sebond. This translation is marked by an elegant style quite unlike the consciously "rough and ready" style of the essays.

Montaigne was a great admirer of the French historian Philippe de Commynes, who like Montaigne was memorialized in the medal series "Gallerie Metallique des Grands Hommes Français." I believe that Montaigne felt he was following in the great historian's path in creating his own *Essays*. First look at what Montaigne says about his own

style: "There are some men so stupid that they go a mile out of their way to chase after a fine word... On the contrary, it is for words to serve and follow, and let Gascon get there if French cannot. I want the substance to stand out, and so to fill the imagination of the listener that he will have no memory of the words. The speech I love is a simple, natural speech, the same as on paper as in the mouth."¹ Now compare this to what Montaigne says about Philippe de Commynes: "Here you will find the language pleasant and agreeable, of a natural simplicity; the narrative pure, and the author's good faith showing through it clearly, free from vanity in speaking of himself, and of partiality or envy in speaking of others; his ideas and exhortations accompanied more by good zeal and truth than by any exquisite capacity; and, throughout, authority and gravity, representing the man of good background and brought up in great affairs."² Just as Commynes revealed himself through his Memoirs, Montaigne felt it was very important to reveal himself in his writing.

Just as Commynes's record was one of actions, in his case of great historical events, so too Montaigne wished to leave a record of his actions. But Montaigne saw a difference between himself and the historian. Commynes was in the midst of great events and he was not. So he had to turn elsewhere than to external events for his subject matter. "I cannot keep a record of my life by my actions; fortune places them too low. I keep it by my thoughts."³

Montaigne, then, invented the essay while seeking to record his

life, and finding that his life was too uneventful in external events, substituted for the passing of events, the passage of his thoughts, "the continual agitation and changes of my thoughts, whatever subject they light on."⁴ Essays are a history of the actions of Montaigne's mind.

Another interesting question is how Jewish was the philosophy and world view of this great figure in both literature and philosophy? Donald M. Frame, in his standard biography of Montaigne, answers the question this way: "Most attempts to explain part of Montaigne's mind and temperament by the twenty-five per cent of Jewish blood that mixed so happily with the Gascon in his veins have been responsible and therefore cautious. Probably attributable to it in some measure are his deep tolerance in an age when that was not in fashion; a rather detached attitude, typical of the Marranos and natural in them, toward the religion he consistently and very conscientiously practiced; his tireless curiosity, mainly but not solely intellectual; the cosmopolitanism natural to the member of a far-flung family. His Eyquem blood helped him send deep roots into the French soil of his native Gascony; his Lopez blood helped make him a citizen of the world."⁵

Aside from these excellent observations of Frame, I have found in Montaigne's Essays one other characteristic which I think is typical of the Jewish religion and of Jewish thought in general. This is Montaigne's emphasis on the things of the here and now, the life that the Creator gave us to live on this

world, as opposed to a fixation on a hereafter. "When I dance, I dance; when I sleep, I sleep; yes, and when I walk alone in a beautiful orchard, if my thoughts have been dwelling on extraneous incidents for some part of the time, for some other part I bring them back to the walk, to the orchard, to the sweetness of this solitude, and to me."⁶

Furthermore, Montaigne rejects inherently, if he never broadcasts his rejection, the Catholic idea of the virtues of the abasement of the flesh and the Catholic emphasis on Original Sin. Montaigne, like Solomon in The Song of Songs, delights in all of life and its joys. "As for me, then, I love life and cultivate it just as God has been pleased to grant it to us. I do not go about wishing that it should lack the need to eat and drink, and it would seem to me no less excusable a failing to wish that need to be doubled. . . Nor do I wish that the body should be without desire and without titillation. These are ungrateful and unfair complaints. I accept with all my heart and with gratitude what nature has done for me, and I am pleased with myself and proud of myself that I do. We wrong that great and all-powerful Giver by refusing His gift, nullifying it, and disfiguring it. Himself all good, He has made all things good."⁷

Footnotes

¹Michel de Montaigne, The Complete Essays of Montaigne, trans. Donald M. Frame (Stanford, California, 1958), p. 127.

²Montaigne, pp. 305-6.

³Montaigne, p. 721.

⁴Montaigne, p. 721.

⁵Donald M. Frame, Montaigne, a Biography (New York, 1965), p. 28.

⁶Montaigne, p. 850.

⁷Montaigne, pp. 854-855.



1817 Montaigne medal.



Hebrew - The Binding Force of Israel

BY BEN-ZION FISCHLER
World Zionist Press Service

According to the sages, one reason the children of Israel were redeemed from Egypt was that they kept their language. Indeed, despite distances of time and place the Hebrew language — the tongue of the prophets — remained the living language, linking Jewry the world over throughout the ages.

Despite being scattered by religious persecution, wars or hardships, Jews persistently carried within them the nucleus of the rebirth of Hebrew, the language of today.

In past centuries, Hebrew was used mainly for religious purposes and to a lesser extent as a means of communication when Jews from different countries met and had no other common language. It was a marketplace 'code language' which could not be understood by 'outsiders.' In the nineteenth century, Hebrew was taught in many Western Jewish communities as a literary language and actually spoken in Jerusalem.

In this atmosphere, Lithuanian-born writer and teacher Eliezer Ben Yehuda wrote about the necessity of a Jewish nationhood, with Hebrew as its national language. He made Palestine his home in 1881. Supported and encouraged by groups of revivalists, he succeeded in his endeavors, despite strong opposition from ultra-religious circles who were adamant that the holy tongue should be reserved for sacred purposes. Gradually, as a result of this one-man revolution, Hebrew

became the language of the Jewish population of Palestine. Kindergartens, schools and teachers' seminaries were established where all the subjects were taught in Hebrew.

It took a bitter struggle for Hebrew to gain recognition in the years preceding the Jewish State. The German Hilfsverein and the Alliance Francaise established schools where they considered it imperative to teach certain subjects in French or German. To their surprise, this met with a wave of opposition on the part of the Yishuv — the pre-state Jewish community in Palestine. When, for instance, in 1913, the Hilfsverein planned a technical high school (the present Technion) in Haifa, they considered it advisable to teach technical subjects in German.

In view of the then undeveloped state of Hebrew, the reaction of the Yishuv was unexpectedly violent. Thousands of children and teachers left the schoolrooms to hold their lessons in the open air in a gesture of defiance. In the end the Yishuv won the 'language struggle,' the first of many for the full recognition of Hebrew.

By the end of the First World War, some 57,000 Jews lived in Palestine. By the end of 1922, the number rose to 84,000; in 1931 to 175,000; in 1942 to 484,000 and in 1948 (on the eve of the establishment of the State of Israel) to 650,000.

In 1947, only 22,000 newcomers arrived in Eretz Israel, but from 1948-1951 nearly 700,000 settled in the

State of Israel. In the three and a half years after the state was founded, the number of Jews doubled. Newcomers came from Algeria and Rumania, Poland and the U.S., Great Britain and India, South Africa and China, etc. They did not speak Hebrew and came from different cultural backgrounds and social strata.

The immensity of the absorption process can only be appreciated in contrast to a recent statement issued by the Australian authorities declaring that an immigration of 2.5 percent per year is beyond the capabilities of Australia — rich, vast Australia, living at peace and without surrounding enemy countries!

It was imperative that these *olim* (immigrants) master Hebrew — the means to understand and become involved in the cultural, social, economic and political life of Israel.

Apart from the urgent need to assist these immigrants in becoming Israeli citizens, it was necessary to make it possible for them to understand the national, political and economic scene in their mother-tongue.

Thus newspapers appeared in a variety of languages to meet this need, adding a new dimension of cultural and ethnic flavor to the country, if delaying complete Hebrew absorption for a while.

With the great waves of *aliyah* in the late 1948, following the declaration of Israel's independence, newcomers arrived in the thousands.

Many a row began because of lack of communication. Shrill voices, strange facial expressions and unfamiliar gestures were misunderstood and erroneously interpreted as curses or insults. Socio-linguists, psycho-linguists and students of Semitics would have found a wealth of material for scholarly research.

A people is a unit by virtue of its common culture, history and destiny. The key to one's heritage and creativity is the national language. The national and cultural rebirth in the State of Israel has been dominated by the Hebrew language, which plays the vital role in binding the multitude of Jewish communities.

26TH ANNIVERSARY OF INDEPENDENCE

To the right, part of the "Torah Scroll." Along side of the Scroll, running vertically, is the Hebrew inscription, "The Revival of The Hebrew Language." Starting at the top, are some of the new Hebrew words, two to a line: "Newspaper—Telegram; Lighting—Watch; Exercise—Airplane; Binoculars—Destiny; Sympathy—Art; Railroad—Discovery; Courtesy—Bronze." Below, the Hebrew signature of "E. Ben-Yehuda."



On the top right, the emblem of the State. Below, the numeral "10" and the Hebrew word "Liyot." Below, the word "Israel" in Hebrew, English and Arabic. Below, the date "5734-1974" in Hebrew and English.

A N A CONVENTION PHOTOS



Moe Weinschel, Mayor Sophie Masloff of Pittsburgh
and Eliezer Shiloni



Moe Weinschel, Samson Paguia, Eliezer Shiloni



J. J. Van Grover, Moe Weinschel, Samson Paguia
Eliezer Shiloni and Mel Wacks



Ken Hallenbeck, newly elected president
of the A.N.A. accepting Chaim Gross Medal
set from E. Shiloni

Karl Landsteiner

by Edward Schuman

While the Jewish people are only a minute part of the world's population, the benefits to mankind particularly in the field of medicine and science can be judged by the number of Nobel Prizes awarded to Jews.

Such is the case of Karl Landsteiner. He was born in Vienna, Austria in 1868. He worked at the Pathology Institute of Vienna University for twenty years, from 1898 to 1908. He lectured on the subject for the next twenty years till 1919 at the University's Wilhelminensapital. The next three years were spent in Holland, after which he was invited to come to the United States and became a member of the Rockefeller Institute for Medical Research. He worked there till his death in 1943.

Together with Philip Levine, in 1927 they described the M, N and P factors of human blood. These hereditary factors came to be used to decide cases of doubtful paternity. He was awarded the Nobel Prize in 1930 for his discovery of the four different groups of human blood, A, B, AB and O, distinguished by their different clotting factors. This became the basis for matching donor and recipient in blood transfusions.

The illustrated medals are listed in "Jewish Medals in the Netherlands" by Dr. Arthur Polak. In 1931, as a result of his discoveries, a blood donor program was started in Holland. It was administered by the Netherlands Red Cross. The Red Cross decided to award the smaller



medal to those who donated blood five times. The large plaqueette was given to those who donated blood fifteen times, and came with their name suitably engraved. The portrait of Dr. Karl Landsteiner facing left appears on both the medal and plaqueette. A pelican and its young are on the reverse of the medal together with the symbol of the Red Cross. The legends allude to donating blood to the Netherlands Red Cross.



CHRONOLOGY OF
The Palestine Currency Board
THE FORMATION AND
EARLY DAYS
BY JACK H. FISHER, N.L.G.

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The needs for coins and notes in Palestine varied so much from month to month that it was necessary for the Palestine Currency Board to keep itself well informed as to value of imports, exports, crops, immigration, capital investments in Palestine, capital investments going out of Palestine, remittance from other countries for charitable purposes in Palestine, tourists, political climate and many other factors related directly or indirectly to the needs in Palestine for adequate coins and notes. The Board was quite astute in these matters with the result being that the needs for coins and notes in the required denominations and amounts were met with all due dispatch during the 1933-1937 period.

The year 1933 was a year of general world wide economic depression, but the coin and notes in circulation in Palestine were higher than 1932. This was a year of decreased contributions from other countries for Palestine charities, bad harvests, purchasing power of the average Palestinian was lower than in 1932 and other factors tending to indicate a need for a smaller amount of coins and notes in circulation. There were, however, many new factors in 1933 in the Palestinian economy providing a basis for a greater need for coins and notes in circulation. These new factors were increases of capital from abroad for local investment, retention in Palestine of surplus funds usually invested abroad, substantial increase of tourists, increase of immigrants, development of new industries and the increase in the export of oranges.

The Board supplied additional notes in 1932-1933 consisting of 280,000 500 mils notes, 280,000 one pound notes, 27,000 five pound notes and 5,000 ten pound notes. There was withdrawn from circulation in the same period 64,600 500 mils notes, 132,920 one pound notes, 11,948 five pound notes, 2,052 ten pound notes, 158 fifty pound notes and 10 one hundred pound notes amounting to Palestine Pounds 254,380. The year 1934 closely approximated 1933 except for the gradual increased need for more coin and notes, which were provided by the Board and notes withdrawn from circulation in 1934 consisted of Palestine Pounds 356,800.

There was quite a dramatic change in the Palestine economy in the 1934-1935 fiscal year period of the Board. The coins and notes in circulation in 1935 consisted of a total amount of Palestinian Pounds 5,326,228 as distinguished from the Palestinian Pounds 2,821,664 in circulation in 1933. The reports and records in 1935 stated the above marked increase was due to increase in immigrants of independent financial means, larger numbers of tourists than prior years, large influx of capital from other countries, accelerated construction activity, development of more citrus plantations, new and expanded light and heavy industries, substantial land sale activity and a marked rise in the level of income of both skilled and common labor. That in addition to the above factors that imports and exports were larger due to increased demand by the people for imported consumer goods and the much larger amount of citrus fruit exported.

The Board delivered to Palestine in 1934-1935 additional coins and notes consisting of 200,000 500 mils notes, 580,000 one pound notes, 158,000 five pound notes, 63,000 ten pound notes, 1,000,000 five mil coins, 500,000 ten mils coins, 250,000 twenty mils coins, 500,000 fifty mils coins and 250,000 one hundred mils coins amounting in total to Palestine Pounds 2,165,000. The notes withdrawn from circulation during the same period consisted of 127,800 500 mils notes, 221,900 one pound notes, 22,000 five pound notes, 3,200 ten pound notes,

388 fifty pound notes and 33 one hundred pound notes amounting in total to Palestine Pounds 450,500.

The 1935-1936 fiscal year of the Palestine Currency Board was faced with the same factors of increased need for coins and currency as in the prior year except that towards the end of the year that immigration lessened substantially, many European tourist groups cancelled trips due to political uncertainties in Europe so that tourist business was down and the planting of citrus was down due to necessity to find additional markets for the citrus already being grown as a result of the increased plantation of citrus in the two prior years. There were large withdrawals of deposits from the local Palestine banks commencing in September 1935 due to apprehension over the Ethiopian developments, and this created so much fear and uneasiness that there were sudden demands for currency on a large scale. It became obvious to the Board within a matter of several days that local stocks of currency in Palestine were inadequate to meet exceptional demand for currency. The Board took immediate steps to ship large supplies of currency by air to Palestine with some shipments being of such a rush nature that special airplanes were chartered to carry currency shipments to instill confidence in the population that all persons wanting bank deposits converted to currency would have such currency. The Board used good judgment in moving so rapidly to supply the exceptional currency needs even though the situation for the Board was both frightening and anxious. The prompt Board action plus complete cooperation between the officials in England and Palestine avoided a complete currency supply breakdown and public panic, and great credit is due these officials for such intelligent and prompt action to the ultimate restoration of public confidence in the Palestine currency and an adequate supply of such currency to meet the needs.

There was produced during the fiscal year 1935-1936 coins and notes consisting of 400,000 500 mils notes, 1,540,000 one pound notes, 415,000 five pound notes, 245,000 ten pound notes, 14,000 fifty pound notes and 3,000 one hundred pound notes, 704,000 one mil coins, 2,200,000 five mil coins, 900,000 ten mil coins, 450,000 twenty mils coins, 5,000,000 fifty mils coins and 2,550,000 one hundred mils coins being a total of 7,799,704 Palestine Pounds. The quantities of notes withdrawn as being unfit for circulation during this period were 239,000 500 mils notes, 338,000 one pound notes, 38,000 five pound notes, 6,650 ten pound notes, 692 fifty pound notes and 80 one hundred pound notes being a total of Palestine Pounds 756,600.

Each fiscal year for the Palestine Currency Board was hectic for one reason or another. The 1936-1937 fiscal year was no exception in that there was from April 1935 to October 1936 a general Arab strike. This kept the amount of currency in circulation quite high plus the fact that local banks retained cash balances in excess of normal requirements to meet any financial crisis created due to the disturbances related to the long Arab strike. Military Forces moved into Palestine required additional currency to meet the day by day requirements of such troops. The general Arab strike with the outbreak of riots, destruction and lawlessness caused a set-back in industrial and economic development of Palestine in 1936-1937 period plus government sources stated that as a result of the strike that tourist traffic, construction, immigration, influx of investment capital, industrial productivity and trade were all substantially smaller than the previous year.

There was no new currency produced during this fiscal year, but there was withdrawn from circulation notes considered unfit for circulation consisting of 209,001 500 mils notes, 292,000 one pound notes, 34,000 five pound notes, 6,100 ten pound notes, 360 fifty pound notes and 94 one hundred pound notes being a total of Palestine Pounds 654,900.500.

The official records of coins and notes in circulation during the period from 1933 to and including 1937 are of interest to the student and collector to evaluate the second five year period for comparison purposes with the first five year period



(1927-1932) to obtain better understanding of the Palestine Currency Board, the currency and the problems and the methods used to solve the problems. The details of notes and coins in circulation for the second five year period are set forth as follows in Palestine Pounds.

	March 31, 1933 Pounds	March 31, 1934 Pounds	March 31, 1935 Pounds	March 31, 1936 Pounds	March 31, 1937 Pounds
COINS					
Bronze 1 Mil	1,776	2,464	3,680	4,624	5,104
2 Mils	1,168	1,520	2,080	2,576	2,896
Nickle 5 Mils	12,900	15,900	19,400	21,600	21,700
10 Mils	18,400	23,200	29,300	35,080	33,300
20 Mils	16,000	19,500	24,100	27,320	24,100
Silver 50 Mils	140,000	174,000	216,000	231,500	213,000
100 Mils	143,500	181,500	222,500	248,500	232,400
Total Coins	333,744	418,084	517,060	571,200	532,500
NOTES					
500 Mils	181,679	254,645	297,599	295,609.500	301,909
One Pound	1,164,856	1,532,740	1,839,844	2,025,230	2,031,230
Five Pounds	751,825	1,226,075	1,611,575	1,974,355	1,701,355
Ten Pounds	310,960	564,270	958,100	1,188,340	962,340
Fifty Pounds	70,200	68,250	90,150	136,700	76,200
One Hundred Pounds	8,400	5,600	11,900	44,700	20,600
Total Notes	2,487,920	3,651,580	4,809,168	5,664,934.500	5,093,634
Total Coins and Notes	2,821,664	4,069,664	5,326,228	6,236,134.500	5,626,134

It is of great interest to those interested in Palestine Currency Board notes to learn all possible concerning such notes in existence today, and accordingly I would appreciate all persons owning Palestine Currency Board notes to write to me all details concerning notes either owned by them or known by them to be in existence. The information concerning each note desired is that of denominations, date, names, of Palestine Currency Board members, complete serial number and general description of the condition of each such note. Additional information desired is knowledge of any Palestine Currency Board notes destroyed by fire or casualty known either as a fact or by hearsay in an attempt to learn information as to the number of Palestine Pounds actually destroyed other than by the normal redemption by the Palestine Currency Board. Please transmit this information to Jack H. Fisher 3123 Bronson Boulevard, Kalamazoo, Michigan 49008.

Israeli Trends

Coin World

25 MILS ALUMINUM				
Date	Mintage	F-VF	EF	Unc.
1948	42,650	60.00	200.	850.
1948	.....	Inc. above	210.	300. Rare
(Type 2, Half link)				
1949	650,000	20.00	60.00	100.
(Type-1, Reverse large berries, open link)				
1949	.....	Inc. above	7.75	15.50 25.00
(Type-2, Reverse small berries, closed link)				
1949	.....	Inc. above	75.00	125. Rare
(Type-3, Reverse closed link, straight leaves, small beading on obverse)				
1949	.....	Inc. above	60.00	85.00 100.
(Type 4, Half link)				

1 PRUTA ALUMINUM				
Date	Mintage	F-VF	EF	Unc.
1949	5,185,000	.60	1.10	2.00
(Pearl under bar on reverse)				
1949	.....	Inc. above	1.00	3.50 6.00
(No pearl on reverse)				

5 PRUTA BRONZE				
Date	Mintage	F-VF	EF	Unc.
1949 with pearl	10,045,000	.50	1.00	2.00
1949 without pearl	.....	Inc. above	.70	1.75 8.00

10 PRUTA BRONZE				
Date	Mintage	F-VF	EF	Unc.
1949 with pearl	14,948,000	5.00	15.00	22.00
1949 without pearl	.....	Inc. above	1.00	2.00 5.00

10 PRUTA ALUMINUM, SCALLOPED				
Date	Mintage	F-VF	EF	Unc.
1952	26,042,000	1.00	1.50	2.00

10 PRUTA ALUMINUM, ROUND				
Date	Mintage	F-VF	EF	Unc.
1957	1,000,000	1.00	1.50	2.00

10 PRUTA ALUMINUM, BROWN ANODIZED				
Date	Mintage	F-VF	EF	Unc.
1957	1,088,000	1.00	1.50	2.00

25 PRUTA COPPER-NICKEL				
Date	Mintage	F-VF	EF	Unc.
1949 with pearl	13,020,000	1.00	1.50	2.00
1949 without pearl	.....	Inc. above	5.00	20.00 40.00

25 PRUTA NICKEL-CLAD STEEL				
Date	Mintage	F-VF	EF	Unc.
1954	3,697,473	1.00	1.50	2.00

50 PRUTA COPPER-NICKEL				
Date	Mintage	F-VF	EF	Unc.
1949 with pearl	12,020,000	5.00	20.00	35.00
1949 without pearl	.....	Inc. above	3.00	20.00 30.00
1954 milled edge	250,000	10.00	25.00	35.00
1954 plain edge	4,500,000	1.00	1.50	2.00

50 PRUTA NICKEL-CLAD STEEL				
Date	Mintage	F-VF	EF	Unc.
1954	17,773,633	---	---	2.00

100 PRUTA COPPER-NICKEL				
Date	Mintage	F-VF	EF	Unc.
1949	6,062,000	---	---	2.00
1955	5,867,674	---	---	2.00

100 PRUTA NICKEL-CLAD STEEL				
Date	Mintage	F-VF	EF	Unc.
1954-Bern die	700,000	---	---	2.00
(Type-1, Uncoated edge)				
1954	.....	Inc. above	1.75	2.00 2.50
(Type-1a, Plated edge)				
1954-Utrecht die	20,000	250.	350.	850.
(Type-2)				

250 PRUTA COPPER-NICKEL				
Date	Mintage	F-VF	EF	Unc.
1949 with pearl	2,020,000	2.00	10.00	19.00
1949 without pearl	.....	Inc. above	1.00	2.00 4.00

250 PRUTA 500 SILVER, 32.2mm.				
Date	Mintage	F-VF	EF	Unc.
1949-H	44,125	---	10.00	12.50

500 PRUTA 500 SILVER, 38mm.				
Date	Mintage	F-VF	EF	Unc.
1949	33,812	---	20.00	25.00
(Bank of Israel reports 80 per cent of coins issued in Israel before 1960 have been melted down.)				

1 AGORA ALUMINUM				
Date	Mintage	F-VF	EF	Unc.
1960	12,768,000	---	---	19.00

1 AGORA ALUMINUM				
Date	Mintage	F-VF	EF	Unc.
1960		Inc. above	8.00	15.00 60.00
(Obverse no serif on Hebrew letter "Lamedh")				

1960 lg. date				
Date	Mintage	F-VF	EF	Unc.
1960 lg. date	.....	Est. 300	250.	425. Rare
(different obverse, wide barley)				
1961 (Type-1)	19,262,000	---	---	8.00
1961	.....	Inc. above	15.00	30.00 40.00
(Type-2, Thick date)				
1961	.....	Inc. above	10.00	20.00 40.00
(Type-1, Wide date)				
1962 lg. date	14,500,000	---	---	1.00
1962 sm. date	Inc. above	5.00	10.00	20.00
1962 diff. die	Inc. above	5.00	10.00	20.00
1963	14,804,000	---	---	1.00
1963 Inverted Rev.	Inc. above	5.00	10.00	20.00
1963 Thin scrip	Inc. above	---	---	6.75
1964	27,552,241	---	---	1.00
1965	20,707,649	---	---	1.00
1966	10,164,502	---	---	1.00
1967	6,781,271	---	---	1.00
1968	26,899,000	---	---	1.00
1969	22,120,000	---	---	1.00
1970	18,205,002	---	---	1.00
1971	7,488,000	---	---	1.00
1971 (star)	126,100	---	---	1.00
1972	24,912,000	---	---	1.00

1972 (star)	68,700	---	---	1.00
1973	20,548,000	---	---	1.00
1973 (ann.)	98,200	---	---	1.00
1974 (J)	8,080,000	---	---	1.00
1974 (C)	34,000,000	---	---	1.00
1974 (star)	93,050	---	---	1.00
1975	1,514,000	---	---	1.00
1975 (star)	61,855	---	---	1.00
1976	4,512,000	---	---	1.00
1976 (star)	65,000	---	---	1.00
1977	---	---	---	1.00
1977 (star)	37,376	---	---	1.00
1978	---	---	---	1.00
1978 (star)	57,200	---	---	1.00
1979	---	---	---	1.00
1979 (star)	31,700	---	---	1.00
1980 (nickel)	---	---	---	1.00

FIVE AGOROT ALUMINUM-BRONZE				
Date	Mintage	F-VF	EF	Unc.
1960 Lg. frame	8,019,000	---	8.00	20.00
1961	15,090,000	---	---	2.00
1961 ICI die	5,000,000	25.00	75.00	200.
1962 Lg. date	11,198,000	---	---	1.00
1962 Sm. date	Inc. above	5.00	10.00	20.00
1963	1,429,000	---	---	2.00
1964	21,451	15.00	100.	350.
1965	201,181	---	---	1.00
1966	290,866	---	---	1.00
1967	2,195,144	---	---	1.00
1968	4,020,000	---	---	1.00
1969	2,200,103	---	---	1.00
1970	6,071,457	---	---	1.00
1971	11,090,000	---	---	1.00
1971 (star)	126,100	---	---	1.00
1972	8,305,000	---	---	1.00
1972 (star)	68,700	---	---	1.00
1973	17,330,007	---	---	1.00
1973 (ann.)	98,250	---	---	1.00
1974 (J)	10,470,000	---	---	1.00
1974 (star c/n)	93,050	---	---	1.00
1975	10,232,000	---	---	1.00
1975 (star c/n)	61,855	---	---	1.00

ALUMINUM				
Date	Mintage	F-VF	EF	Unc.
1976	13,156,000	---	---	1.00
1976 (star c/n)	65,000	---	---	1.00
1977 (J)	16,800,000	---	---	1.00
1977 (star c/n)	37,376	---	---	1.00
1978 (C)	15,000,000	---	---	1.00
1978	---	---	---	1.00
1978 (star c/n)	57,200	---	---	1.00
1979	---	---	---	1.00
1979 (star c/n)	31,700	---	---	1.00
1980	---	---	---	1.00
1980 (bank c/n)	---	---	---	1.00

10 AGOROT ALUMINUM-BRONZE				
Date	Mintage	F-VF	EF	Unc.
1960 Lg. frame	14,397,000	---	2.50	12.00
1960 Sm. frame	Inc. above	1.00	3.50	15.00
1961	12,821,000	---	---	7.50
1961 (Patcha)	Inc. above	15.00	50.00	Rare
1962 Lg. date	8,845,000	---	---	1.00
1962 Sm. date	Inc. above	---	5.00	20.00
1963	3,931,000	---	---	1.00
1964 Curved "shin"	3,612,423	---	---	1.00
1964 Straight "shin"	Inc. above	12.00	20.00	40.00

10 AGOROT ALUMINUM-BRONZE					HALF LIRA COPPER-NICKEL					5 (POUND) COPPER-NICKEL				
Date	Mintage	F-VF	EF	Unc.	Date	Mintage	F-VF	EF	Unc.	Date	Mintage	F-VF	EF	Unc.
1965	200,561	---	---	1.00	1964	3,761,890	---	---	2.00	1978	---	---	---	1.00
1966	7,276,000	---	---	1.00	1965	1,551,167	---	---	2.00	1979	---	---	---	1.00
1967	6,426,438	---	---	1.00	1966	2,139,000	---	---	1.00	1979 (star)	31,700	---	---	4.00
1968	4,825,009	---	---	1.00	1967	1,941,570	---	---	1.00	1980	---	---	---	1.00
1969	6,810,000	---	---	1.00	1968	1,183,000	---	---	1.00	1980 Bank	---	---	---	---
1970	5,191,002	---	---	1.00	1969	450,000	---	---	1.00	HALF-POUND-PURIM SERIES				
1971	7,700,000	---	---	1.00	1970	972,025	---	---	1.00	COPPER-NICKEL				
1971 (star)	126,100	---	---	1.00	1971	398,008	---	---	1.00	Date	Event	Mintage	Unc.	Proof
1972	9,663,112	---	---	1.00	1971 (star)	126,100	---	---	1.00	1961 (1/2 Shekel)	20,004	10.00	---	25.00
1972 (star)	68,700	---	---	1.00	1972	211,000	---	---	1.00	1961 Specimen "mem"	---	---	---	---
1973	14,480,117	---	---	1.00	1972 (star)	68,700	---	---	1.00	(1/2 Shekel)	5,000	---	---	50.00
1973 (star c/n)	98,250	---	---	1.00	1973	3,425,010	---	---	1.00	1962 (1/2 Shekel)	20,000	6.00	---	8.00
1974 (J)	3,880,000	---	---	1.00	1973 (star)	98,250	---	---	1.00	1962 Specimen	---	---	---	---
1974 (C)	18,160,000	---	---	1.00	1974	4,275,015	---	---	1.00	"mem"	10,000	---	---	25.00
1974 (star c/n)	93,050	---	---	1.00	1974 (star)	93,050	---	---	1.00	CHANUKA SERIES				
1975 (J)	25,135,000	---	---	1.00	1975 (J)	6,066,000	---	---	1.00	ONE POUND				
1975 (star c/n)	61,885	---	---	1.00	1975 (CA)	5,030,010	---	---	1.00	COPPER-NICKEL				
1976	38,870,000	---	---	1.00	1975 (star)	61,885	---	---	1.00	Mintage	Unc.	Proof		
1976 (C)	20,000,006	---	---	1.00	1976	4,959,000	---	---	1.00	1958 Lights (B)	150,000	3.00	---	---
1976 (star c/n)	65,000	---	---	1.00	1976 (star)	65,000	---	---	1.00	1958 Specimen (B)	---	5,000	---	60.00
1977	---	---	---	1.00	1977	4,993,010	---	---	1.00	1960 Deganya (U)	---	50,000	4.00	---
ALUMINUM					1977 (star)	37,376	---	---	1.00	1960 Specimen "mem" (U)	5,000	---	---	45.00
Date	Mintage	F-VF	EF	Unc.	1978	---	---	---	1.00	1960 Szold (U)	---	---	---	---
1977	---	---	---	1.00	1978 (star)	57,200	---	---	1.00	Regular "mem"	16,883	30.00	---	---
1977 (star c/n)	37,376	---	---	1.00	1979	---	---	---	1.00	1960 Specimen "mem" (U)	3,000	---	---	200.
1978	---	---	---	1.00	1979 (star)	31,700	---	---	1.00	1961 Hero (U)	---	18,916	10.00	---
1978 (star c/n)	57,200	---	---	1.00	1980 Bank (N)	---	---	---	1.00	1961 Specimen "mem" (U)	9,428	---	---	12.00
1979	---	---	---	1.00	1 LIRA (POUND)					1962 Ital. Lamp (B)	---	9,657	35.00	---
1979 (star c/n)	31,700	---	---	1.00	SERIES TYPE 1					1962 Specimen "mem" (B)	---	6,040	---	35.00
1980	---	---	---	1.00	COPPER-NICKEL					1963 N. Afr. Lamp (U)	---	10,000	35.00	---
1980 Bank (c/n)	---	---	---	1.00	Date	Mintage	F-VF	EF	Unc.	1963 Specimen "mem" (U)	5,500	---	---	55.00
25 AGOROT					1963 (Shaved "1", large animals)	4,212,000	---	2.00	5.00	CHANUKA SERIES				
ALUMINUM-BRONZE					1963 (Small animals)	---	Inc. above	2.00	4.00 10.00	FIVE POUNDS				
Date	Mintage	F-VF	EF	Unc.	1964 (Flat "1") Inc. above	---	---	5.00	15.00	.750 SILVER 34 mm.				
1960 Lg. frame	4,391,000	---	---	3.00	1964	10 Trial pcs. only	---	---	---	Date	Event	Mint	Mintage	Unc.
1960 Sm. frame Inc. above	---	---	---	3.00	1965	166,053	---	---	1.50	1972 Russ. Lamp (J)	---	74,750	---	8.00
1961	5,009,000	---	---	1.00	1966	290,000	---	---	1.50	1972 Specimen "mem" (J)	---	22,400	---	9.00
1962	882,000	---	---	1.00	1967	180,066	---	---	1.50	1973 Babylonian Lamp (J)	---	94,750	---	8.00
1963	194,000	---	---	5.00	1 LIRA (POUND)					1973 Specimen "mem"	---	44,925	---	9.00
1964	5 Trial pcs. only	---	---	---	SERIES TYPE 2					CHANUKA SERIES				
1965	186,544	---	---	1.00	COPPER-NICKEL					10 POUNDS				
1966	320,000	---	---	1.00	Date	Mintage	F-VF	EF	Unc.	.500 SILVER 34 mm.				
1967	325,041	---	---	1.00	1967	3,830,338	---	---	1.00	Date	Event	Mint	Mintage	Proof
1968	445,000	---	---	1.00	1968	3,932,061	---	---	1.00	1974 Damascus Lamp (J)	---	74,375	---	8.00
1969	432,004	---	---	1.00	1969	12,484,016	---	---	1.00	1974 Specimen "mem"	---	58,930	---	12.00
1970	676,640	---	---	1.00	1970	4,805,038	---	---	1.00	1975 Holland Lamp (J)	---	41,000	---	8.00
1971	308,030	---	---	1.00	1971	3,057,663	---	---	1.00	1975 Specimen "mem"	---	33,650	---	12.00
1971 (star)	126,100	---	---	1.00	1971 (star)	126,100	---	---	1.00	1976 Am Lamp (J)	---	25,000	---	20.00
1972	1,633,000	---	---	1.00	1972	2,489,000	---	---	1.00	1976 Specimen "mem"	---	20,000	---	25.00
1972 (star)	68,700	---	---	1.00	1972 (star)	68,700	---	---	1.00	COPPER-NICKEL 34 mm.				
1973	2,916,000	---	---	1.00	1973	10,365,051	---	---	1.00	Date	Event	Mint	Mintage	Unc.
1973 (star c/n)	98,250	---	---	1.00	1973 (star)	98,250	---	---	1.00	1977 Jerusalem Lamp (J)	---	46,302	---	5.00
1974 (J)	2,320,000	---	---	1.00	1974 (J)	2,287,000	---	---	1.00	1977 Specimen "mem" (open) (J)	---	9,689	---	6.00
1974 (star c/n)	93,050	---	---	1.00	1974 (C)	4,000,000	---	---	1.00	1978 Specimen "mem" (closed)	---	---	---	10.00
1975	3,968,000	---	---	1.00	1974 (star)	93,050	---	---	1.00	1 SHEQUEL				
1975 (star c/n)	61,885	---	---	1.00	1975 (J)	7,225,000	---	---	1.00	1986 Art in Israel	---	---	---	BU
1976	3,901,000	---	---	1.00	1975 (CA)	6,000,010	---	---	1.00	1987 Reunification	---	---	---	25.00
1976 (star c/n)	65,000	---	---	1.00	1975 (star)	61,885	---	---	1.00	1988	---	---	---	25.00
1977	1,832,000	---	---	1.00	1976	4,268,000	---	---	1.00	HISTORIC SITES				
1977 (star c/n)	37,376	---	---	1.00	1976 (star)	65,000	---	---	1.00	1 SHEQUEL				
1978 (star c/n)	57,200	---	---	1.00	1977	---	---	---	1.00	1982 Qumran	---	---	---	Proof
1979	---	---	---	1.00	1977 (star)	37,376	---	---	1.00	1983 Herodian	---	---	---	35.00
1979 (star c/n)	31,700	---	---	1.00	1978	---	---	---	1.00	1984 Kidron Valley	---	---	---	35.00
1980 Bank (N)	---	---	---	1.00	1978 (star)	57,200	---	---	1.00	1985 Capernaum	---	---	---	30.00
HALF LIRA					1979	---	---	---	1.00	1986 Akko	---	---	---	35.00
COPPER-NICKEL					1979 (star)	31,700	---	---	1.00	1987 Jericho	---	---	---	35.00
Date	Mintage	F-VF	EF	Unc.	1980	---	---	---	1.00	1988 Caesare	---	---	---	35.00
1963 (Large animals)	5,607,000	1.00	5.00	10.00	1980 Bank (N)	---	---	---	1.00					
1963 (Small animals)	---	Inc. above	1.50	15.00 30.00										

HALF SHEQEL

	BU	
1982 Qumran	20.00	
1983 Herodian	15.00	
1984 Kidron Valley	20.00	
1985 Capernaum	20.00	
1986 Akko	20.00	
1987 Jericho	20.00	
1988 Caesare	20.00	

PIDYON HABEN SERIES

10 POUNDS

.900 SILVER 37 mm., 7523

Date Event	Mint	Unc. Proof
1970 Regular	48,983	12.00
1970 Proof	---	13.00
1971 Regular (J)	30,201	12.00
1971 Proof	13,950	15.00
1972 Regular, star (J)	30,000	12.00
1972 Proof	---	15.00
1972 no star (J)	15,000	25.00
1973 Regular (J)	101,000	18.00
1973 Specimen "mem"	---	---
(J) Proof	14,900	15.00
1974 Regular (J)	109,350	12.00
1974 Specimen "mem"	---	---
(J) Proof	44,425	15.00

PIDYON HABEN SERIES

25 POUNDS

.900 SILVER 37 mm.

Date Event	Mint	Unc. Proof
1975 Regular (J)	63,000	12.00
1975 Specimen	---	---
"mem" (J)	49,450	15.00

PIDYON HABEN SERIES

25 POUNDS

.800 SILVER 40 mm.

Date Event	Mint	Unc. Proof
1976 Regular (J)	50,000	12.00
1976 Specimen	---	---
"mem" (J)	29,600	15.00
.900 SILVER 37 mm.	---	---
1977 Regular (J)	32,100	15.00
1977 Specimen	---	---
"mem" (J)	19,296	15.00

SPECIAL ISSUE COMMEMORATIVES

10 POUNDS

.900 SILVER 37 mm.

Date Event	Mint	Unc. Proof
1967 Victory reg. (B)	234,589	12.00
1967 Specimen	---	---
"mem" (K)	50,499	15.00
1971 Freedom People	---	---
Go (J)	73,550	12.00
1971 Specimen P-L	---	---
"mem" (SF)	20,300	15.00
25 POUNDS	---	---
.935 SILVER 37 mm.	---	---
1974 Ben-Gurion	---	---
reg. (J)	100,250	12.00
1974 Specimen	---	---
"mem" (B)	64,600	15.00
1980 Jabotinsky	---	---
25 Sheqels "star"	---	25.00
1980 Specimen "mem"	---	35.00

GOLD ISSUES

Date Event Mint

	EF Proof	
*1960 Herzl (B)	---	---
20 pound regular	10,075	350. 400.

1962 Weizmann (B) 50 pounds specimen

"mem" 5,941

100 pounds

specimen "mem" 5,940

1964 Bank of Israel (B)

50 pounds regular 5,201

50 pounds

specimen "mem" 841

1967 Victory (B) 100 pounds specimen

"mem" 8,020

1968 Jerusalem (B)

100 pounds specimen 12,012

1969 Shalom (U) 100 pounds specimen

"mem" 12,009

1971 Freedom (B) 100 pounds

specimen 9,502

1973 Declaration (Scroll) (Set of 3 in case)

Specimens "mem"

50, 100, 200 pounds 18,000

1973 Declaration (Scroll) (Mini set of 2 in

case) Specimens "mem"

50, 100 pounds (J) 10,000

1974 Ben Gurion 500 pounds

"mem" (B) 47,847

1975 Israel Bonds 500 pounds

"mem" (U) 31,775

1978 30th Anniv.

1,000 pounds (J) 11,000

1980 Peace Treaty

5,000 Lirat 5,000

1980 Jabotinsky

500 Sheqels 5,300

1981 People of the Book

10 Sheqels 5,300

1982 Rothschild

10 Sheqels 4,930

1982 Quamran

5 Sheqels 4,942

1983 Israel Defense Forces

10 Sheqels 3,814

1983 Herodian

5 Sheqalim 4,352

1984 Brotherhood

10 Sheqalim 3,798

1984 Kidron Valley

5 Sheqalim 2,601

1985 Achievement Sci.

10 Sheqalim 3,240

1985 Capernaum

5 Sheqalim 2,633

1986 Art

10 Sheqalim 2,485

1986 Akko

5 Sheqalim 2,800

1987 20th Anniv. Reunification

of Jerusalem

10 Sheqalim 3,200

1987 Jericho (sites of Holyland)

5 Sheqalim 4,000

1988 40th Anniversary

Proclamation

10 Sheqalim 5,000

1988 Caesarea

5 Sheqalim 4,000

1989 Promised Land

10 Sheqalim 5,000

*Watch out for counterfeit Herzl gold.

OFFICIALLY PACKAGED MINT SETS

Date	Mintage Proof	
1963 wht. card (with 25	---	---
agorot dated 1962)	2,000	100.
1963 wht. card all	---	---
coins dated 1963	---	75.00

1963 wht. card with inverted

1 agorot 10,000

1963 blue/wht. card

1963 blue/wht. card with

inverted 1 agorot

1965 Specimen set

1966 Specimen set

1967 Specimen set

1968 Specimen set

1969 Specimen set

1970 Specimen set, wallet

1971 Specimen set, wallet

1971 Star of David set

1972 Specimen set, wallet

1972 Star of David set

1973 Star of David set

1974 Star of David set

1975 Star of David set

1976 Star of David set

1977 Star of David set

1978 Star of David set

1979 Star of David set

1979 Specimen set, wallet

1980 Star of David set

Bank anniv.

1980 Star of David set

1981 Set of six pietfort coins.

1981 Coins of diff. years,

in wallet

1982 Set of six pietfort

1982 Set of seven coins

1983 Set of seven Pietfort Official

Mint Set, dbl. Thickness

1983 Set of five Official Unc. set,

in plastic holder, no MM.

1984 Set of seven Pietfort Official

Mint Set, dbl. thickness

1984 Set of nine Mint set (purple)

1985 Pietfort Official Mint set, dbl.

Thickness

1985 Set of eight Mint set (purple)

1986 Set of five Official Mint set

1986/87 Set of 13 with Hanukka

coin

1986 Set of five Pietfort set (blue-grey)

1987 Set of five Pietfort set (maroon)

1987 Set of ten Mint set with Hanukka

coin (brown-gold)

1988(a) Set of five Bank of Israel

with one sheqel, Maimonides (green)

1988(b) Set of five Bank of Israel

with bank token (green)

1988(c) Set of five Bank of Israel

with menorah

1989 Set of five Pietfort set

1980 1 agorot (Alum.)

1980 5 agorot

(Alum.)

1980 10 agorot (Al.-Brz.)

1980 half shekel (c/n)

NEW AGORA-SHEKEL

1980 1 agorot (Alum.)	---	2.00
1980 5 agorot	---	2.00
(Alum.)	---	2.00
1980 10 agorot (Al.-Brz.)	---	2.00
1980 half shekel (c/n)	---	2.00

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September 7, 1989

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